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GAMBIER OBSERVER.

—"that THY way may be known upon earth, THY saving health among all nations."

VOL. V.

FRIDAY, MAY 22, 1835.

NO. 33.

REV. W. SPARROW & } EDITORS.
REV. M. T. C. WING, }

GEORGE W. MYERS, PRINTER.

From the Connecticut Observer.

"IN THE FEAR OF THE LORD IS STRONG CONFIDENCE."

Trust thou not in worldly pleasures,
Trust thou not in earthly fame,
Trust thou not in glittering treasures,
Trust in God's eternal name;
In the hour of darkest sorrow,
In the hour of keenest woe,
Thou can'st never hope to borrow
Comfort from those joys below.

Fear thou not a world of folly,
Fear thou not the scoffer's sneer;
Fear Jehovah, wise, and holy,
(For 'tis wisdom thus to fear;)
Then thy faith shall be augmented,
And thy heart increase in love,
And thy soul shall rest contented,
Confident in strength above.

And should dangerous snares beset thee,
Trouble meet thee every where,
Fear the Lord, he'll ne'er forget thee,
He will break the cruel snare;
For his fear is perfect pleasure,
And his confidence is joy,
'Twill secure thy soul a treasure,
Which the world can ne'er destroy.

For Jehovah is a tower,
Strong, to guard thee from all harm,—
In the most distressing hour
Safely lean upon his arm;
When the world recedes before thee,
And thy soul is fill'd with fears,
Then he spreads his banner o'er thee,—
Then his greatest strength appears.

JUSTITIA.

SELF-EXAMINATION;

OR 365 QUESTIONS, BEING ONE FOR EVERY DAY
IN THE YEAR.

MAY.

27. Am I as anxious to practice the duty, as to appropriate the promise to which the duty is annexed?
28. Dare I boldly confess Christ and plead his cause before my equals and superiors, as well as inferiors?
29. Do I consider exaggeration and hyperbole as coming of evil, and being more than yea, yea, nay, nay? (Matt. v. 37.)
30. When sin has brought me low, how do I recover?—By slightly healing the wound, saying Peace, peace,—or by applying immediately to the blood of Christ?
31. I confess my emptiness to God in very strong terms; but do I go away from my kneeling place, and depend on self?

JUNE.

1. Do I estimate my Sabbaths by agreeable frames? or by the power of God's word on my heart, convincing, reproof and admonishing?
2. Have I allowed myself this day in any thing which my conscience condemns?

MISSIONARY.

GUTZLAFF'S VISIT TO FORMOSA AND TSUENCHOO.

We take the following extract from the letter of this devoted Missionary, published in the New-York Observer.

MACAO, DEC. 20, 1834.

My Dear Sir,—With a cheerful heart, a large stock of books, and medicines, and a firm reliance upon Almighty aid, we got, on the night of the 7th July, under weigh. Our instructions were such as to enable us to make a wide range on the coast of China, and to make a visit to Japan practicable; yet we had at a certain rendezvous to wait for further orders.

Arrival off Lo-kang—Appearance of the country—Soil and productions.

We reached on the 13th, Lo-kang, a large emporium of Formosa, with a bar harbor and a safe roadstead. It was rather a gloomy day, and the appearance of a ship, of which none had ever visited the port, rendered the inhabitants shy to have any communication with us. The coast for about 30 miles inland is flat, but in the back ground rise

towering mountains clothed with verdure, a thing very uncommon in these regions. Only those who have been on shore can apply the name of Formosa (beautiful) to this island, for the view from the ship is by no means in its favor. In fertility it is decidedly both behind Java as well as Manilla, but the industry of man has raised it much higher than either. Every spot is cultivated with the greatest industry and economy, and it yields therefore more produce than any other island in Asia. In the sandy soil the sweet potatoe grows luxuriantly; wherever irrigation may be obtained the rice thrives and both the sugar plantations and the camphor groves cover immense tracts of land.

What was this island two centuries ago? and what is it now? Instead of encouraging the colonists, the Chinese government has done every thing in its power to check their industry, lest after obtaining their independence they might become dangerous neighbors to the Celestial Empire. Yet what is a narrow policy against the enterprise of millions, who are stimulated by want, and prompted by an insatiable desire of enriching themselves? Both agriculture and trade are in the highest flourishing state, yet the colonists themselves are a very degraded race, and in some places nearly semi-savages. When will the light of the gospel dawn upon this benighted country with equal lustre as upon Owyhee!

Though it was July, the weather was really cool, and very different from the temperature of Manilla, which Formosa greatly resembles in its productions. The harbor being full of junks, all the inhabitants of Hwan-oa, the harbor borough, were engaged like bees in loading them. Their houses are in general wretched hovels, worse than a pigsty, consisting of a few reeds and leaves stuck together; yet they are Chinese, speak the same language as natives of the opposite coast, and differ little in their manners and dress.

Eagerness of the people for books and tracts.

Unable to guess the reception I might experience in so unknown a spot, I only took two boxes of books with me for the first time. The shore for several miles inland consists of nothing but a black gravel upon which no vegetable thrives.—Scarcely had I stepped on shore, when curiosity raised at the sight of such strange beings, drew a considerable number of people together. I then gave one or two a book; they asked the price; I replied gratis. The effect of this declaration was like magic. "Well!" was the general outcry, "then we have all a joint claim upon your gifts, and we are most happy to receive them from your hand." Suiting in the mean while the action to the word, they did not wait till I put a volume into their hands, but each individual took due care not to return empty handed, and about 600 or 700 (most of them Scripture lessons, consisting of extracts of the Bible,) had their owners in the twinkling of an eye. Often have I endeavored to check this impetuosity which is very disagreeable but this only increases the evil, and overwhelmed by numbers I have been obliged to yield to necessity.

Indifference in listening to the doctrines of atonement.

Having a large train around me, I explained the contents whilst proceeding to the next village, and you may easily figure to yourself the astonishment of my hearers. One thing, however, I have often to regret, that the doctrine of salvation and the fundamental precepts of the gospel, are many times treated with the greatest indifference. They can bear to hear with a good natured smile the absurdity of idolatry, they listened with interest a discourse upon the divine attributes, but when I begin to speak of a crucified Saviour, they either endeavor to get rid of the subject by childish questions, or exclaim, "Well this Jesus is your countryman and the Confucius of the Western world." They are ready to join in the praise of virtue, never scruple to confess themselves sinners, yet when atonement becomes the topic they are deaf.

Nothing has so strongly convinced me of my

own helplessness, and the necessity of the outpouring of the Holy Spirit ere these dry bones can live. As I however was once a decided enemy of the gospel and a subtle deist, but the Saviour could nevertheless call me from darkness to light, why should he not likewise exhibit his power in drawing these poor wretches to him.

According to the generally received opinions, a religious man ought to show his piety by building temples, burning incense sticks in profusion, making donations to the priests, and by not being sparing with gilt paper. Often have I exhorted them to serve God with sincerity, and have received for answer: How can we do so we have no money? To convince them that the heart is the only sacrifice required, is as difficult as to persuade them that they live under a paternal government.

No religious education is bestowed upon the children, and the female sex is nearly excluded from all its duties; nor is any individual obliged to conform to the general custom.

Temples are mostly built by subscriptions, and the plays given at the festivals, in honor of the idols, are defrayed by the community. They are so indispensably necessary to conciliate the favor of the Gods, that, in default of human performers, they dress up puppets, and move them about with all the pageantry of regular play actors. As every body is permitted to choose his God, he may also worship as many as he likes; but the fashionable idol here, is a warrior of olden times, called Kwan-te-Ya, with a grim, lurking aid-de-camp at his side. Other districts vary in their idolatry, but all live without God in the world.

On the death of a person, when the soul must enter another world, religious observances become of high importance, and are perhaps performed with greater sincerity than at any other time. The tomb, however, and a small tablet with the name of the deceased inscribed, and put into the temple, serve equally the purpose of idolatry. The whole nation faithfully copies the example of the emperor, who places his ancestors next in rank to heaven and earth, the dual principles; and though there are various religions, they all agree in paying the highest divine honors to the names (souls of their departed ancestors.)

Hopes and fears of the Christian missionary.

Such has been the religious state of this rational people for ages. They have continued undisturbed in this delusion. Either rendered callous by want, or hardened by a voluptuous life, they feel no interest beyond their potatoe ground, their junks, or hoards of money. Think, then, what the impression which the preaching of a foreigner must make upon their minds, when he talks of things unseen, only perceptible to faith, and though precious, nevertheless distant. Often should I despair; but, then, one individual or other makes a just remark, which shows that he is conscious of the truth spoken, and this again rouses my spirits. I then begin to think that the ferocious Germanic and Slavonic tribes were still farther from the kingdom of heaven, when the first missionaries came to them, and they have, notwithstanding, received the Gospel, why should then the Chinese be the only ones? Oh! that want of faith, which mars the best work and cramps missionary enterprise!

RELIGIOUS.

ILLUSTRATIONS OF SCRIPTURE.

THE UNPARDONABLE SIN.

"Mr. L.—had enjoyed the privilege of sitting under an able and successful ministry. His heart had been touched; and during a remarkable period, in which he saw many of his friends embracing the hope of salvation, his own convictions increased. Not long after, his feelings of impatience became sensitive. His attention was subsequently turned from its own proper object to one more nearly connected with our natural selfishness. He ceased to be an inquirer, and became an objector. It is hard to stop here. Opposition succeeded a habit of objecting. An apparent bitterness of prejudice, and malevolence

of expression were observable whenever he opened his lips on the subject of religion. Still, the past day of conviction was a memorable time to him. Five years afterward he was again roused to a sense of his danger; and with the alarm came the terrible recollection of his former conduct.—Language which he had uttered, and which appeared nearly allied to blasphemy, returned in fearful freshness to his memory. He accused himself of having committed the unpardonable sin. All efforts to persuade him to the contrary were unavailing. The impression was daily deepening. His mind lost its elasticity, and a moody temperament succeeded. His friends became alarmed. A suspicion was started amongst them that his conclusion might be just; this he marked, and labored to confirm it. He seemed to take a negative satisfaction in stating the desperation of his case, and in watching the fallen countenance of sympathy.

"Many months had elapsed, during which he was the subject of religious gossip with some, of a kind of superstitious dread with others, and of fervent prayer with a few of the remainder; when the case was stated to a judicious minister, whom some providence had called into the neighborhood. He waited on Mr. L., who far from being averse to any conversation relative to his own state, seemed rather to court it. He was fluent in all the details of time and circumstance, and always ended his narrative with the declaration that he had for ever ceased to pray. After a preparatory interchange of remarks, he was asked, 'You believe yourself guilty of the unpardonable sin?'"

"I am sure of it."

"In what did the crime consist?"

"I opposed the work of God."

"So did Saul."

"I denied JESUS CHRIST."

"So did a disciple, afterward honored by his Master."

"I doubted the power of JESUS CHRIST, after strong evidence in its favor."

"So did Thomas."

"What! are you attempting to prove by such examples that I am a Christian?"

"Not at all; I am only inquiring into the nature of your guilt; and thus far I see no reason to despair."

"I have hated God," rejoined the self-condemned, "and openly avowed my enmity in the sight of his divine operations."

"Thus far your case is lamentable, indeed, but not hopeless, still. Our hearts are naturally at enmity with God; and I do not see why the open avowal of this, drawn out by the sight of the law into visible form, must necessarily and always constitute the guilt of which you accuse yourself."

"I feel that I am cut off from salvation."

"It is difficult to reason against your feelings; but they are no proof on the present subject. Let me inquire whether you desire the pardon of your sins?"

"Assuredly, if it were possible."

"Do you regret the conduct of which you accuse yourself?"

"Certainly."

"Do you sincerely desire repentance?"

"I would give the world, if it were mine, to do so."

"Then it is not possible that you have been guilty to an unpardonable extent; for these are characteristics of a state of mind faithless but far from being desperate; and they come within the design of the Gospel invitation."

"There was something simple and touching in this mode of ministering to a mind diseased: and it produced an effect which, probably, no other process could have accomplished. Mr. L. did not long survive this interview; but his living and dying hours were those of a favored Christian."—*Dr. Henry's "Letters to a Friend."*

THE INFIDEL MOTHER.

BY CHATEAUBRIAND.

How is it possible to conceive that a woman can be an infidel, can be an atheist. What shall prop up this reed if religion does not sustain her? The feeblest being in nature even on the eve of death or loss of her charms; who shall support her if her hopes be not extended beyond an ephemeral existence? For the sake of her beauty alone woman should be pious.

Gentleness, submission, suavity, tenderness, constitute part of the charm which the Creator bestowed on our first mother, and to charms of this kind infidelity is a mortal foe.

Shall woman, who takes delight in concealment, —who never disclosed more than half of her graces and of her thoughts, whom heaven formed for virtue and the most mysterious of sentiments, modesty and love—shall woman renouncing the engaging instinct of her sex, presume with rash and feeble hands, to attempt to draw the thick veil which conceals the divinity? Whom does she think to please by an effort, alike absurd and sacrilegious? Does she hope by adding her pretty and frivolous metaphysics to the imprecations of a Spinoza, and the sophistry of a Bale to give us a higher opinion of her genius? Without doubt she has no thoughts of marriage, for what sensible man would unite himself for life to an impious partner?

The infidel wife has seldom any idea of her duties; she spends her days either in reasoning on virtue without practising its precepts, or in the enjoyment of the tumultuous pleasures of the world.

But the day of vengeance approaches.—Time arrives, leading age by the hand. The spectre with icy hands and silver hair, plants himself on the threshold of the female Atheist; she perceives him; she shrieks aloud. Who shall hear her voice? Her husband?—She has none—long very long, he was withdrawn from the theatre of dishonor. Her children? Ruined by an impious education and by maternal example, they concern themselves not about their mother. If she survey the past, she beholds a pathless waste; her virtues have left no traces behind them.—For the first time she begins to be sensible how much more consolatory it would have been to have been religious. Unavailing regret! When the Atheist at the term of his career, discovers the illusions of a false philosophy, when annihilation, like an appalling meteor, begins to appear above the horizon of death, he would fain return to God, but it is too late—the mind burdened by incredulity, rejects all conviction.

How different is the lot of the religious woman! Her days are replete with joy, she is respected, beloved by her husband, her children and her household; all place unbounded confidence in her because they are firmly convinced of the fidelity of one who is faithful to her God. The faith of this Christian is strengthened by her happiness, and her happiness by her faith; she believes in God because she is happy, and she is happy because she believes in God.

SCENE ON BOARD OF A STEAMBOAT.

The evening had spread its sable wings over the broad and beautiful river; Our boat, propelled by a powerful engine, dashed through the opposing current.

"And on the sounding shore the flying billow forced."

The passengers had all collected in the cabin, and were seated around a cheerful fire of coal.—The silence of the closing day was disturbed only by the groaning of the engine and the chaffing and foaming of the agitated waters.

Hark, what strain of delicious music is that? It issues from the ladies' cabin, six or eight delightful female voices singing in concert,

"God of the seas, thy thundering voice
Makes all the roaring waves rejoice;
And one soft word of thy command
Can sink them silent in the sand."

If but a Moses wave thy rod,
The sea divides and owns its God.
The stormy floods their maker knew,
And let his chosen armies through,
The scaly shoals, amidst the sea,
To thee, their Lord, a tribute pay:
The meanest fish that swims the flood,
Leaps up and means a praise to God."

Infidel. (Bouncing from his seat, with lips of scorn and eye of hate, and crossing the room three or four times with hasty and crabbed steps) "I consider it very impertinent to introduce religion or religious songs on board of a steamboat."

Traveller. Do you think it impertinent to swear profanely on board of a steamboat, or to play at cards in the cabin?

Infidel. I said I consider it impertinent to introduce religion and religious songs in such a place. Gentlemen have a right to their amusements in the cabin, at cards or otherwise, and as to swearing they may do as they please, for what I care.

Traveller. You remember, the Devil once had the impertinence to assert that "all the kingdoms of the world belonged to him." You seem to act on this doctrine. The praise of God cannot be introduced in this place without impertinence, but the service of the Devil is always in order, as all the kingdoms of the world belong to him.—Do you remember Col. Allen's commentary on this claim of Satan?

Infidel. Not at present, I believe, though I should like to hear it.

Traveller. Col. Ethan Allen, after displaying great valor and patriotism in the commencement of the American revolution, was at length taken prisoner by the British. They, knowing his weight of character and influence among his countrymen, were very anxious to bring him over to the British cause. Accordingly they offered to make him the owner of some very large and valuable tracts of land in America, if he would only desert the cause of the patriots and join the standard of King George. Col. Allen replied, "your offer reminds me of the Devil tempting Jesus Christ. He offered him all the kingdoms of the world if he would fall down and worship him, when at the same time the poor Devil had not a foot of land on earth." Now, as I believe with this worthy patriot that the earth is the Lord's and not the Devil's, I think that pious females have a right to praise his name in the steamboat cabin as well as on the land at home.—Yes, well may they cause their voices to be heard in his praise, for women possess their rights, and their proper elevation in society only where the gospel has gone.—*Cin. Jour.*

JACK IS A CHRISTIAN.

We have never met with a more interesting comment upon Christianity than the following.—In looking over a recent advertisement of slaves by a New Orleans slave dealer, we find a young man advertised for sale, and, as an enhancement of his value, it stated, that he is a *professor of religion*.

If there be on earth a being destitute of the spirit of Christianity, it is the slave dealer. Even the slave buyer regards him with abhorrence.—And yet even he is compelled to do homage to the Christian religion. He knows that his slave is a better man for being a Christian; he will pay more for him, and can sell him at a higher price. He says in his advertisement, *Jack is a Christian*; therefore he is worth two or three hundred dollars more. How forcibly does this show that even the most abandoned men on earth know that the religion they revile makes man what he should be.

Who ever read such an advertisement as this: "For sale, a fine young slave, aged 26. He is strong and healthy, a reviler of all religion, and an infidel?"

No! Even the slave dealer says, *Jack is a Christian*—Satan is compelled to do homage to Christ.—*Christian Witness.*

From the Episcopal Recorder.

METHODIST OPINIONS OF THE CHURCH OF ENGLAND AND THE LITURGY.

In perusing "the life of the Rev. Richard Watson," I was much pleased to find the many proofs which it contains of the sincere attachment of that pious and highly talented Methodist to the doctrines and services of the Church. And I have thought it might be gratifying to your readers to peruse the following extract from his biography, written by the Rev. Thomas Jackson, himself also a Methodist preacher.

"He was far indeed from thinking that the Church of England had done all that she ought to have done for the instruction and spiritual benefit of the people; but her formularies keep the subject of religion continually before the public mind; not a few of her clergy have been, and still are among the most useful and exemplary of the ministers of Christ; and her general influence is therefore great and salutary. In his writings he repeatedly speaks of her as 'the mother of us all; and he describes the sanctified and profound erudition embodied in the works of her divines as the light of Christendom.'

"His admiration of the liturgy was unbounded, and he greatly enjoyed the use of it in the Wesleyan Chapels on Sunday morning. Its beauties as a literary composition recommended it to his fine taste; but it was more strongly endeared to him by the spirit of pure elevated devotion which it breathes. When he was confined to his house by sickness, he read it with his family as a substitute for public worship; and he said to the writer of these pages, about a year before his death, that if he were a private individual, and there were no Methodist congregations with whom he could unite in divine worship, he should attend the religious services of the established Church in preference to any others, because of the solemnity and order which are secured by the use of the liturgy. To the public reading of so large a portion of the holy Scriptures in the services of the Church of England, he also often referred, as a peculiar ex-

cellence. These sentiments were not the results of prejudice or early habit, but of observation and deep thought. Besides, as a Methodist preacher, Mr. Watson could not forget that the revival of religion, to which the name of Methodism has been given, originated in the established Church; and that Mr. Wesley, the founder of the connexion, his gifted brother, the writer of its hymns,—Mr. Fletcher, the defendant of its doctrines, and Dr. Coke the father of the Methodist Missions, were all clergymen and excepting one, were educated and nurtured in the bosom of the establishment. It is also a fact worthy of being placed upon public record, that the most eminent men among the Methodist preachers have all cherished a cordial regard for the Church, while they have been the ornaments and stay of their own community.—This remark applies particularly to Mr. Benson, Dr. Adam Clarke and Mr. Watson."

AN AWFUL ARGUMENT.

In the county of G— there was a very intelligent, upright, and benevolent farmer, who according to almost universal custom at that time, made, what he called, a *temperate* use of ardent spirit. By degrees, he increased the quantity, until his neighbors feared that he would finally become a drunkard. About the time that these fears began to be entertained, I left the place, and did not return for a number of years. My first inquiries, when I did return were respecting this man. I found that he practised *total abstinence*, that he neither kept ardent spirit in his house, nor allowed it to be used on his farm. I was greatly surprised, for this was before Temperance Societies were known. I soon learned what had induced him to take this course. He had an only son, who at the time of the sad event which I am about to relate, was four years of age. He was one of the most lively, intelligent, beautiful boys that was ever seen: his father loved him as his own soul.—One day the father came in from his work and went to the closet for some brandy. In his haste he poured into a tumbler more than he wished to drink, and left it on a shelf within reach of the child. He went out, neglecting to shut the door of the closet. The boy had seen him drink, and knew not why he should not follow his father's example; he moreover was attracted by the bright color of the poison. He took the tumbler and drank its contents. In four hours he was a lifeless corpse! The feelings of the wretched father can better be conceived than described. Suffice it to say, that he immediately banished ardent spirit from his house, and has never since tasted a drop. May all my readers be convinced of the danger and wickedness of this indulgence, without being driven to it by such an *awful argument!* [S. S. Visitor.]

THE WOLF ON HIS DEATH BED.

The wolf in his last moments, cast a scrutinizing look over his past life. "I certainly am a sinner," he said, but I hope none of the worst, I have committed many crimes, but I have also done much good. Once, I remember, a little lamb, which had strayed from its mother, approached so near me, that I might easily have killed, and yet I spared it. At the same time I was listening with the greatest equanimity, to the sneers and abuse of a sheep, although no dogs were near to protect it." "All that I witnessed," interrupted friend Fox, who was his confessor; "I remember every circumstance. It was at that time thou wast almost suffocated by the large bone, which the good hearted crane afterwards extracted from thy throat." [LESSING.]

From the Youth's Companion.

POWER AND RIGHT.

"Father," said Frank Clayton one morning at the breakfast table, "I want to ask your opinion about something that happened at school yesterday."

"Well, my son, if it is nothing which you ought to keep secret let me hear it. You know I am always happy to be of service to you."

"Thank you, Father. It is no secret; I may tell it without injuring any one, or violating any confidence. Charles Bartlett was tossing and kicking his cap about the playground, and Mr. Ellis reproved him for it, and forbid his doing it again."

"Is that all, Frank," said Mr. Clayton, relaxing from his attitude of close attention, "I really expected something wonderful from your exordium."

"But there were so many different opinions about it, Father."

"There are usually a variety of opinions upon all subjects, Frank. But this seems a very plain case, I should think there *could* be but one here."

"So I should think, Father, but there were several. Charles said, after the master went away that Mr. Ellis had no *right* to interfere about it, because it was his own property, and he had a *right* to do just what he pleased with it. The largest number of boys agreed with Charles; but some thought he had no *right* to injure his cap, though they allowed the master had no *right* to interfere about it; and a few insisted that he had no *right* to destroy his own property, and Mr. Ellis had a *right* to prevent it."

"Well, Frank, my conscience obliges me to place myself in the minority. I do not think any one has a *right*, for the sake of gratifying some wicked passion, or for mere pleasure, to deface or destroy any thing whatever. And in the case under consideration, Mr. Ellis not only had a *right* but it was his duty, to prevent the mischief. Perhaps the judgment of the boys was somewhat influenced by the fear that their own imagined rights might one day be attacked—but they erred chiefly, because they confounded power and right. I am sorry to say it, but Charles has an inclination to destroy things; and he often has it in his *power* to gratify this inclination; but I believe it would puzzle wiser heads than any which belong to Mr. Ellis's school, to prove his *right* to do it."

"But Father, I cannot help thinking that we have an absolute right over our own property."

"My dear Frank, consider what you are saying. Absolute right means a right complete, unconditional, unlimited. Now if you can prove to me that our possessions are *creations* of our own and not *gifts* from a higher power,—that we are entirely independent of our fellow-beings—want nothing of them, and owe nothing to them, then I will allow that we have an absolute right to all that we possess."

Frank was a candid as well as an intelligent boy, and after a moment's reflection he said, "I see, Father, I was wrong; we cannot have an absolute right in our own property."

"No, my son, because it is not our own. We merely hold it in trust from the Great Sovereign of the universe: from his bounty he has given it, by his mercy we enjoy it—therefore we are bound to use it according to his directions."

"Yes, Father. But it often happens in using our property, or in doing any thing, it is difficult to determine whether we have the *right* or only the *power* to do it."

"No doubt it is difficult, Frank; but it is our prejudices, passions, or interests usually, which make it so."

"Well, I am sure I do not wish to do any thing merely because I have the *power* to do it, unless I have the *right* too—if you could give a few examples to guide me, Father—"

Mr. Clayton smiled; "I believe you are right, my son. That is the most successful and acceptable mode of instruction. Do you remember going into the bar-room of Mr. Gurney's inn with me a few weeks ago, and what you saw and heard there?"

"I think I shall never forget it, Father. That miserable staggering wretch, calling for drink, drink, more drink—and the vile, vile bar-keeper giving it to him.—Oh! it made my heart ache; for I knew he would go home and abuse his poor patient wife, and beat his ragged half-starved children—it was not two hours after, that I saw his two little bare-footed boys dragging a sled load of wood through the snow; their united strength could hardly move it, and the mother, with her sickly broken down frame, came out to help them—I could not bear this, so I took the wood home for them, and there I found the husband and father sitting before a good fire, and calling angrily upon his good wife and sons for more fuel to replenish it."

"Do you remember, Frank, what Avery and the bar-keeper said in answer to the remonstrances of the gentlemen present?"

"Avery said he had a *right* to drink spirits; and the bar-keeper said he had a *right* to sell it."

"But it was an abuse of the word to say so; they had only the *power*. The bar-keeper indeed said the *law* gave him a *right* to sell it. But human law can never give a right which God's law withholds—if these laws come in collision, it is clear the superior one must be obeyed. 'Do to others even as ye would that they should do to you,' is our Saviour's great and universal command. Would the bar-keeper like to be robbed of his money, bereft of his reason, and then sent

out to be pointed and laughed at by all the boys in the street? Would the drunkard be willing that his wife and children should take the money, which in justice is the common property of all, to purchase useless luxuries for themselves, while he was suffering the miseries of nakedness and hunger?"

"No, no, Father. And it is easy to see that Avery's love of spirits and the bar-keeper's love of money influenced them to talk as they did."

"Certainly. Passion and interest, not reason and justice, furnished their arguments. If self had not been somehow concerned in the affair, its criminality would have been as visible to them as to us."

"Yes," said Frank. "I see plainly now, that inclination and power to do a thing, cannot give us a right to do it; that we are too ready to believe it does, and that acting upon this belief, causes much evil in the world."

"Much indeed, Frank." * * *

"Selfishness is, after all, the root of the evil," said Mr. Clayton. "We want to grasp all we have the power to grasp, and we want, too, a fair name in the world, and we deal unjustly by our brother man, and then twist words from their honest meaning to gloss over our conduct. * * * When Charles was kicking his cap about, you could not see Mr. Ellis's right to prevent it because you was a little afraid that some time or other he might interfere with some of your fancied rights."

"I do believe that was the reason, Father, though I never thought of it before. How apt we are to disguise our own motives. How shall we help it? How shall we learn to judge as impartially of ourselves as of others?"

"Never in this world, I fear, my son. I fear we shall never cease to love ourselves too well till we get to heaven. But the prayer of faith will greatly help the evil—constant watchfulness will help it—comparing our conduct continually with the rule of our Saviour, 'Do ye to others even as ye would that they should do to you,' will help it."

"We have been contemplating only the dark shades of human character—but it has lights as well as shades. Though this conversation has already been too much prolonged, I cannot forbear relating a circumstance I witnessed the other day, which proves that selfishness does sometimes yield to the claims of humanity; that *right* is sometimes triumphant where there is *power* to do wrong. I was passing along the street, and a lad about fourteen was a few rods before me. He was intent upon one favorite object—he had long been saving money to purchase a valuable philosophical work, had just accomplished his purpose, and was going to the book store to procure it. A shoemaker's shop was in his way, and before it stood Avery's two little boys; their bare feet pressed the frozen ground as they looked at the tempting rows of shoes ranged in the window. The youth paused, and bent his eyes compassionately upon the poor children; and he was so engaged with them and his own thoughts that he did not observe me. 'I have money enough to buy each of them a pair of shoes,' he said, 'but then I must go without the book, and it is really necessary to me, I cannot go much further in my studies without it;—necessary to me, no, that is wrong; it would be a high gratification to me, but it is not *necessary*, and shoes are *necessary* to those poor boys. To wait for my book, will cause me no *real* suffering, but the want of shoes causes the children *constant* and *intense* suffering—I have no *right* to purchase a luxury for myself, when there is misery before my eyes, which the price of that luxury would relieve.' This consideration determined him; he led the children into the shop, and fitted each of them with a pair of shoes. I had business in the next building, and as I left it, all three came out of the shop—happier faces I never saw."

Many changes passed over Frank's countenance while Mr. Clayton was speaking—now his color heightened to crimson, and then faded away—now pleasure beamed in his face, and then a flush of shame passed over it—now his eyes were bent upon the ground, and then raised sparkling to his father's face.

"Father, I was not aware that you saw all this," he said.

"A good providence led me to witness it, Frank, and I shall never cease to rejoice that it did. How deep was my gratitude to God that he led you to *think* and *decide* justly—that when *strong temptation* to do wrong was before you, with *full power* to do it, you suffered reason and conscience to plead for the *right*, against your own interests—and yielded to their pleadings."

For the Gambier Observer.

HINTS FOR THEOLOGICAL STUDENTS.

No. 4.

The views of Prof. Jahn in relation to the Importance of knowledge of the Original Languages of Scripture to the ministers of the Gospel, have been laid before the readers of these hints. We now beg leave to subjoin the views of Prof. Stuart on the same subject. To Prof. Stuart the Church of Christ in this country is greatly indebted, as all who are acquainted with the History of theological learning for the last twenty-five years, must know, in reviving and promoting a taste for the study of the Hebrew language and of Sacred Philosophy in all its branches. The first impulse was given to this important study at the Andover Theological Seminary the effects of which are already felt throughout the whole extent of our country. The opinions of such a man as Prof. Stuart, therefore, are entitled to the consideration of all young men who have in view a preparation for the sacred ministry.

J. M.

1st. No translation is or ever was made by inspired men; none therefore is secure, in all respects, from the effect of human frailty and error. The Original Scriptures then are, and always must be, the only *ultimate* and *highest* source of appeal, to establish any sentiment pertaining to doctrine or practice. Such has been the grand maxim of the most learned Protestants, in all their disputes with the Romish Church.

2dly. All revealed religion, or *biblical theology*, depends solely on what is contained in the Scriptures. "The Bible is the *only* and sufficient rule of faith and practice." What this says is orthodox; and what this does not say, or plainly imply, is not necessary to our faith or our practice. The ultimate appeal, of course, on every point in theology is to the declaration of the Scriptures. It matters not to the unprejudiced inquirer, what writers or preachers have inculcated as theology, if it be not supported by the word of God. But,

3dly. Who is in the best situation to make and judge of the appeal in question; which for the reason above stated must always be ultimately made to the *original* Scriptures? The man who does not understand them, or the man who does? And it is desirable that a teacher of religion should be able, in case of dispute, or to satisfy his own mind to make the *highest* appeal which can be made, to the book on whose decision he depends for support?

This contains a summary view of the most important point. Let me add, in a miscellaneous way, several considerations.

Commentaries on the Original can neither be well understood, nor well judged of, without a knowledge of the Original itself. The same thing may be said of critical Dissertation; and of all systematic theology, which is built simply upon the Scriptures.

The extensive reading and study, which the knowledge in question requires, must enlarge every man's mind, who embarks heartily in it. The Bible, in such a course of study, becomes the central point to which all his exertions are directed; and should not this be the case, with a Christian minister?

Let it not be said, that after all we are obliged to depend on the critics and lexicographers, for the meaning of the Originals, and so with all this toil, we can at last, acquire but secondary knowledge. This is no more true, than that we depend on Johnson's Dictionary for the understanding of an English sentence. While we are tyros in Greek and Hebrew, what is alleged may apply; just as children depend on those who are around them for the meaning of words, when they are learning to talk. But by and by they come to reason in the same way to prove what the meaning of words is, as Johnson did in compiling his Dictionary. And so it is with the thorough Greek and Hebrew scholar. He can make his own Lexicon and Grammar.

Most of the objections brought against the study of these languages are so copiously discussed by Jahn that it is unnecessary for me to canvass them. Instead of doing this, I shall now say a few things, which justice requires to be said, in regard to those religious teachers, who are unacquainted, or but very slightly acquainted, with the original Scriptures.

What candid man will deny, that there have been, and now are many excellent men of this class, endowed with great powers of mind; men of exalted Christian attainments, and of high worth in the Church? Men too who have far excelled, in almost every proper and useful qualification of a Christian minister, multitudes of others, that have

spent years in the study of Greek and Hebrew. One must be ignorant of the history of the Church or of the character of its ministers, who will not very readily accede to this; for it would be easy to fill pages with the names of men, living and dead, belonging to this class, whose characters shine as stars in the firmament.

But on the other hand; supposing these same men, had added to all their exalted endowments, a profound knowledge of the original Scriptures; might they not have been brighter ornaments still to the Christian church? Knowledge is power; and knowledge of the Scriptures, is knowledge of a very important nature, to a man whose business it is to teach what the Scriptures inculcate.—Might not their influence have been more widely diffused still, if they had been extensively versed in *all* which pertains to the illustration of this sacred volume?

This is the fair state of the question. The inquiry is not whether men have been useful ministers, who were not good linguists. No one in his senses can undertake to deny this.

In deliberating, then, whether a candidate for the ministry shall study the original Scriptures, the only points which need to be debated, whether he shall content himself with a less measure of utility, instead of aiming to attain a greater one.—Would to God that a high sense of Christian duty, and noble enthusiasm to be useful, might ever decide this question; which alas! is so often decided by timidity, and above as by the love of ease, by the want of energetic decision of character, by devotedness to worldly cares, and by vague and incompetent views of the utility of the studies in question. Many are contented, if they can attain to a mere modicum of respectability; and quietly sit down with the intention to lean upon what others have done, and depend on their *authority*, rather than on the *reason* of the case, whenever a philological question occurs.

The time has been, it must be acknowledged when in our country, scarcely any degree of ardour for Biblical study could have overcome the difficulties which stood in the way. There were no schools, no books, no teachers to aid in the study of the original Scriptures. These difficulties are vanishing apace. Hebrew study not only makes a part of the plan of education in all our Theological Seminaries, but Hebrew is beginning to be a subject of Collegiate attention, and will eventually find its way, I hope and trust, into our higher Schools, and be cultivated by many private individuals, who have a relish for Biblical study. A young man, therefore, who now is entering upon the ministry, can scarcely fail of an opportunity to pursue Oriental study, if he chooses to do it; and consequently he will be inexcusable, in ordinary cases, if he neglects to avail himself of such opportunity.

Two points in respect to the subject in question, are of the highest magnitude. The *first* and *greatest* of all is, that THOSE WHO DEVOTE THEMSELVES TO THE WORK OF THE MINISTRY SHOULD BE POSSESSED OF REAL, DEEP AND FERVENT PIETY.—To enter into the ministry as a *profession simply by which a man is to obtain his living*, is a most sacrilegious affront to the pure and awful nature of religion. God requires the *heart*; and the unhappy youth who does not enter upon the work of the ministry with sincere devotedness to the interests of religion, and with that singleness of mind which will lead him to be wholly engrossed with this great cause, is condemned to act the hypocrite, as long as he wears the clerical garb; to dishonor religion by his cold, dull, mere moralizing, speculative manner of preaching; and to offend God, who is a witness of his hypocrisy, and his spiritual sloth. Better would it be for him, and for the Church too, that he had lived and died in a heathen land, without the knowledge of salvation.

Luther represented justification by faith as the *Articulus stantis vel cadentis Ecclesiae*; I believe in gratuitous justification too; but I would sooner represent the *article* in question, (certainly as it respects the success and flourishing condition of the Church in the world,) to be "*the deep experimental piety of its ministers*," than almost any thing else. All the literary acquisitions on earth can make no compensation for the want of this.—"Though I speak with the tongues of men and angels, and have not *love*, I am as sounding brass or a tinkling cymbal."

Indeed a learned ministry, whose hearts are not burning with the flame of devotion *daily* lighted up anew from the altar of God, will probably do incomparably more mischief in the world, than an ignorant ministry of the same moral character; be-

cause their example and their learning will have more influence. The highest curse which can befall the church of God is, to have its hosts marshalled and directed by men who are secretly hostile to its cause, and at heart in league with the enemy. And very little better than such, as to any good which they will do the church, are men of a temporizing, frigid, speculating, doubtful cast; who, let what topic you please in theology be brought under discussion, always incline to contemplate the objection-side of the question, and always see ten doubts against a thing, where one good reason can be found in favour of it.—Such, were not Peter, and Paul, and John, and Stephen. Let such—all such—go to law, physics, classics, farms, merchandize—any thing rather than the ministry. The cause is too high and holy, to be tampered with by secret enemies, or by cold, doubting speculators. *Procul, O procul!*

But since I have explained myself so as not to be misunderstood, relative to this grand topic, I may now add, that the *second point* to which I meant to refer above, is, that the church should have a learned as well as a pious ministry. Not that all ministers are to be Commentators or Lexicographers—but that some are—and as many are to be *qualified* for such undertakings, as the nature of the case will admit. To give the reasons for this, would be to repeat all which has been said in the preceding pages.

A word, on objections to the philological study of the Bible.

To say that many divines who have been good linguists were not good pastors, is only saying that a useful talent may be buried, or perverted to bad purposes. Does this prove that the talent is not capable of being employed for *good* and *important* purposes? No doubt, a man who studies the languages may have very little grace, or none at all; (and may not this be the case with some, who do not study them?) He may be vain of his acquisitions, and lug in his quotations of Greek and Hebrew, on every occasion, for the sake of ostentation, and to show his superiority to others; but such a man is not made a silly coxcomb by Greek and Hebrew. They only afford him one of the means, by which he displays the folly and vanity of his own conceited heart.

In a word, if you require only so much knowledge of a minister, as is necessary to his *own* personal salvation, or to taste simply what is necessary to the salvation of this flock, you may dispense with a liberal, and even an academic education. But if he is to become a "scribe well instructed in things pertaining to the kingdom of heaven," and "to bring out of his treasure things new and old," the more he studies his *Bible*, the better. This is the only legitimate source of all true theology.—And in this sacred volume lie hidden numberless glories, which no translation can ever unfold. I grant that these are not essential to salvation. I bless God that they are not; for how then could the great mass of people be saved? But may not the contemplation of them help to cultivate a finer taste, and a higher relish in a Christian minister, for the sacred word? Will it not lead him to pore over its pages with a keener relish, than the most enthusiastic admirers of Greek or Roman poetry have ever entertained for the works of Homer or Virgil? I hesitate not to answer in the affirmative. And if his heart is in any good measure as it ought to be—humble, filial, "panting after God"—by the contemplation of these divine beauties he will be "transformed from glory to glory," as by the Spirit of the living God.

From the American Quarterly Register.

ABILITY TO ACQUIRE KNOWLEDGE.

A LETTER TO A STUDENT PREPARING FOR THE MINISTRY.

I shall not inquire so much in reference to your actual attainments, as whether you have power to discipline your mind, and accumulate your stores of knowledge.

In the first place, Have you a decided conviction of the importance of acquiring a thorough education? Is your mind fully determined on this point? I am aware that men of imperfect education have been useful in the ministry. I do consider an acquaintance with the learned languages as *indispensable* equipments in the armour of a soldier of the cross. Men of common sense, and of warm hearted piety may be the instruments of saving souls. But I maintain that they are to be regarded as *exceptions*. They can never be considered as forming the rule. Institutions, in which a limited classical and theological education are pursued, may be extremely useful in the infancy

of society, or to accomplish a local and temporary purpose. But as a general thing, higher ground must be taken. That very condition of society, that very reputation which are attached to the Christian ministry, and by which men of imperfect education are enabled to accomplish a considerable amount of good, have been secured and maintained by educated men. Greatly diminish the number of the latter, and you abridge or destroy the usefulness of the former.

This subject is so important, that I must be allowed to dwell upon it for a few moments. If you do not feel the force of the motives for acquiring a thorough education, or do not feel confidence in your ability to make those acquisitions, which will be most assuredly required of you, it is a strong if not a decisive indication that you ought not to venture forward.

1. The number of intelligent laymen is fast increasing in this country. In almost every congregation, there are from four to ten men of strong and acute sense, who know when their minister preaches understandingly and when he does not. To satisfy these men, he must have resources in a cultivated mind. His success, and the general reputation of the office are essentially depending upon the opinion which a few individuals form of him.

2. One great reason why infidelity and false religion have prevailed in various portions of this country, is the destitution of eminent and intellectual attainments in the ministers of the altar. They must keep *in advance* of the progress of the community. The fictitious, artificial distinctions of society are vanishing away. Deplorable is the condition of that minister, who cannot raise up his congregation, every year, towards the more elevated regions of Christian thought and feeling.

3. Another fact worthy of distinct consideration, is that deep excitement is a characteristic of this age, and particularly of this country. Every institution and measure almost are in a state of convulsive agitation. Now an obvious duty in respect to this state of things is to establish as many checks and great balancing powers as possible. Station ministers of elevated piety and of disciplined minds in every city and considerable village in our land, and this excitement may be turned to great and good account.

4. This is an age when general principles are to be ascertained and settled in respect to the employment of the various means for the conversion of the world. Happy will Christian Ministers be, if they can bring to these duties a mature liberal and well furnished intellect.

5. We are laying foundations for future ages, and for unnumbered millions. Shall not these foundations be laid deep and broad by able and experienced men? Can we send an illiterate or half taught ministry into any portion of our country? Do not the western valley and the southern regions require ministers of a finished education? Is it not a pernicious mistake into which we have fallen, that common sense and a fluent tongue are all the qualifications which a western minister needs. We hazard the assertion that in no part of our country are men of *classical* acquirements more needed, or would be more appreciated. We do not here mean that smattering of Greek and Latin which sometimes passes under the name of learning, but that deep, inwrought, rich, classical taste which is the fruit of several years' hard study at our older institutions. The passion of such a taste does not disqualify, or discipline a man from a life of the hardest fare or the most rigorous self-denial.

There are other points which demand our attention in deciding whether you have the intellectual *germs* or *stamina* necessary for the successful discharge of the duties of the ministry. And here it is important to remark that they cannot in all cases be discovered, before they are developed in study. They may exist unseen. For this reason, I have described at greater length the importance of a fixed determination to acquire a thorough education. In such a determination are the elements of fine powers of mind and of character; and in the *strength* of such a determination, you can estimate your future ability and usefulness. It is perhaps, impossible to fix definitely on any one or two mental tendencies or characteristics, which you could consider as infallible tests, by which you would determine the question now before your mind. There may be some power so prominent that of itself it would determine the question in the affirmative. On the other hand, there may be a defect so manifest that no consideration should induce you to

go forward. But in general you must consider your *entire* mental character—its activity and power or its sluggishness and weakness *as a whole*—the general promise or hopelessness of mental effort. In this examination the advice of judicious and experienced men may be of estimable service. Many individuals who ought to enter on a course of preparation for the ministry, are deterred for various reasons. Some, who do thus enter, have, perhaps, mistaken the intention of Providence.

THE LAYMAN'S TESTIMONY.

It is cheering to the pious soul to know there are disciples of CHRIST at the present day, who, experiencing in their heart the power of the gospel of CHRIST, are not afraid or ashamed publicly to avow their attachment to it. A case of this kind occurred not long since in this city. A *layman*, in the prosecution of his business, was obliged to visit a public-house. The room into which he went contained with himself twelve persons, the most of them personally known to him, and known too, to be skeptics and unbelievers. By one of them the subject of religion was incidentally mentioned. Of course the utmost ridicule was cast upon it;—its professors branded as hypocrites its author vilified and traduced, its necessity wholly denied. One of the company ironically remonstrated, observing "How do you know but that there are some members of churches present." "Poh!" says the one who seemed to lead the conversation, "I will bet twelve glasses (of liquor) there is not in all this room one who will say he is a member of the Church. There may be some who go to church occasionally, but I will bet twelve glasses there is not one of the company who will avow he is a member of the Church." "I AM," instantly replied the layman whose business had taken him thither. "What! you a member of the Church; a person of your intelligence, no such thing. I know you attend church now and then, but you have too much sense to be a member, you only want me to pay the bet." "I will not bet with you," was the immediate answer, "but I tell you *I am a member of the Church*, and hope to die such. You complimented me on my intelligence; I hope I have intelligence enough to know there is a God, that I am a sinner, that I need a Saviour, that I must one day die, that though my body will moulder into dust, my soul, the spirit of intelligence within me will never die, will return to God who gave it, and that I cannot be happy hereafter, if I do not serve and love my God and Saviour here. "I hope," he continued, "I have intelligence enough to know there is a heaven, into which I cannot be received, unless I am first made fit for heaven, and I am not ashamed to pray for the grace of God to change my heart. Yes, I am a member of the Church, and I am not ashamed to hold communion with my Saviour in that holy supper in which I can, as it were, see his very body crucified and his blood shed to atone for our sins." We need not add, the company were confounded. Perhaps they resorted to their glasses to drown the voice of conscience, which the layman's manly confession of his Master may have waked up within them. But to him, oh how sweet must have been the witness of the Spirit, then bearing witness with his spirit that he was a child of God! Whose feelings would every one desire to have, his or theirs?—Whose *end*, had it that moment come, would have been most peaceful, happy, triumphant, his or theirs? Let me die the death of the righteous, and let my last end be like *his*.—*Sunday School Visiter*.

NEVER BEGIN A THING UNTIL YOU HAVE WELL CONSIDERED THE END.

We find in the St. John Two-penny Magazine the following instructive story.—

As an Eastern Prince was riding with his courtiers, a beggar presented himself and offered, for a hundred pieces of gold, to give his Majesty a valuable piece of advice. The king commanded the sum to be presented to him, and received in return the maxim above mentioned. The courtiers were exceedingly indignant at what they considered a barefaced imposition, and desired permission to chastise the beggar on the spot. But the king declared himself well satisfied with his purchase, and ordered the sentence to be engraved on all his gold and silver plate. Some time after a conspiracy was entered into for the purpose of destroying the Prince: and, as he was at that time indisposed, his surgeon was bribed to despatch him with a poisoned lancet. Accordingly, on being called to bleed his Majesty, he prepared

to accomplish his design; but happening to cast his eyes on the sentence inscribed on the silver basin which an attendant held, he was seized with remorse, dropped the fatal instrument, and prostrating himself before his injured master, confessed his crime, and named the instigators of this horrid purpose. The king, turned to his courtiers, observed, 'now I hope you will confess, that a piece of advice productive of so important a consequence was cheaply purchased at a hundred pieces of gold.'

How many disastrous events, how many heart-rending catastrophies would be avoided, were our undertakings well considered at the beginning! were the probable consequences deliberately weighed and sage advice attended to! Rashness is more peculiarly the vice of the young and many a life is spent in misery and bitter repining, because due deliberation was not used at its outset, and proper precautions were not taken to avoid the rocks and quicksands which abound in the ocean of existence.—*Presbyterian*.

INTEMPERANCE IS A DISEASE OF THE STOMACH.

This, its feverish heat naturally points out, and cold water is of course the remedy; for cold counteracts (cures) heat. 'Tis the remedy of Nature herself. 'Tis a law of God, which is superior and goes before that of man. For the laws of man are not strong enough to save a fellow creature when given to strong drink. No they are not; there must be help, and that help is water; therefore whenever you feel an inclination to drink spirituous liquor, (grog,) drink cool, fresh water.

Fill the stomach—yea, fail not to fill the stomach with cool, fresh water; and in a very short time you'll make a temperate out of a very intemperate person.

'Tis effectual, and on the following principles the system brings about a cure.

Principles of Cure,

1st. Cold water, taken into the stomach, is a substitute for, and counteracts the desire for spirituous liquors.

2d. Cold water quenches the artificial heat caused by drinking spirituous liquor.

3. Cold water produces a *disgust* for spirituous liquor, and this very disgust is the object, the secret of cure.

And now, my friends and brethren, by taking the counsel thus put forth, we'll find,

That a sober life is a good life.

'Tis a saving of our health.

'Tis a saving of our time.

'Tis a saving of our credit.

And what is more than all, 'tis a saving of our soul, which is more precious than all the precious things in the whole world.

And, in conclusion kind reader, let us offer up prayer to the Giver of all things, for having given to us

A CURE FOR INTEMPERANCE IN THE VERY CAUSE OF TEMPERANCE ITSELF.

Yea, *And who'd have thought it?*

That *In the very cause of Temperance, we have to us, a cure for Intemperance.*

[DR. GREEN.

INCONSISTENT PRAYERS.

"Do not some people pray to be kept from temptation and the snares of the devil, and then put themselves directly in the way of temptation and step into the net which they know is spread for their feet? Do they not spend their time in the mere pursuit of pleasure, or at places of public resort where the profane and intemperate hold their revels? Do they not sometimes ask to be kept from the way of the wicked, and then go right into their way,—adopt their principles and yield to their practices? And is not this holding fast deceit? Of what benefit was it for Judas to pray to be kept from evil, and then go away and take counsel with the enemies of Christ, and sell himself into their hands to accomplish their wicked designs? As little will it profit us to pray, unless we strive to live in a manner corresponding with our prayers.—*Vermont Chronicle*.

God looks not at the oratory of your prayers how elegant they be, nor at the geometry of your prayers, how long they be, nor at the arithmetic of your prayers, how many they be, nor at the logic of your prayers how methodical they be; but the sincerity of them he looks at.—*Brooks*.

Of all created comforts, God is the leader. You are the borrower, not an owner.—*Rutherford*.

GAMBIER OBSERVER.

GAMBIER, FRIDAY, MAY 22, 1833.

ROMANISM AND SUNDAY SCHOOLS.—It is a common subject of remark and complaint, that while the Romanists are using every exertion to get the education of Protestant youth in their own hands, they are exceedingly neglectful of the children of their own poor. We have indeed, known a few Sunday schools conducted by benevolent persons of this order, but they were so few as to make the general neglect more glaring; "the exceptions proved the rule." It cannot be doubted by any one who studies the spirit of their ecclesiastical system, whether in their creeds, or their past history, that, to say the very least, its perpetuity is quite as well secured by letting education take care of itself, as by zealous efforts to promote it. Ignorance does not stand in the way of this system, as it does in the way of Protestantism. It is a plant which can grow as well in darkness as in light, some think, a little better. But of all "book-learning" that of the Bible seems the worst. It is bad enough to teach it to adults, or to let them acquire it by their own exertions; but to impart it to children is intolerable! Bishop Purcell of Cincinnati in his journal of a tour through this State recently published, seems to think so. He complains bitterly of the injurious influence of Sunday schools. It is at once amusing and distressing to Protestants to read the language which he uses in regard to them. He tells us, that they "weaken the firm, virtuous purpose of children and youth"—that they "ruin the youth"—that "they destroy their Catholic sense, their delicate susceptibility of the truth, and their aptitude for religious knowledge, giving an injurious bias to the mind &c. &c."

Some of this language is of great latitude, and seems to say, that the moral influence of Sunday school is *absolutely* bad. What mental obliquity is this! But suppose he means only that they are evil, in as much as they prejudice the mind against his peculiar system. What narrowness of views does this evince! How unlike this to the spirit of the apostle! He makes no account of the fact, that they *prejudice* the young ones against *sin*. Sin to him is no evil compared with a Protestant faith. This is the monster chiefly to be feared.—Paul was in a latitudinarian error when he said, "what then? every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice." Better not have sinners converted at all, if they cannot be converted in our own way.—This is plainly the purport of his language: we would not say it is the spirit of the man; we hope it is not.

But we took up our pen to express our gratification, that of all Sunday schools, which troubled the Bishop in his progress through the state, that of the Episcopal church in Piqua has been singled out as especially pernicious. We say this in the assurance, that it is only the Christian zeal and fidelity of the Rector and the teachers of this school, which have earned them this distinction. Of the whole affair the Cincinnati Journal speaks as follows, no doubt correctly.—

The bishop makes great complaints about the "danger of Sunday schools," and especially that of "St. James' church, Piqua." But after carefully weighing his statements and observations, they will be found to amount to just this:—the Sunday schools complained of, have a tendency to open the eyes of the scholars to the evils of Romanism. Now we know not where or when we have met with a stronger argument for these institutions, or one that ought to stir up their friends to more zeal. It seems that the Sunday schools at Piqua are making inroads upon the kingdom of darkness, and those who are likely to suffer from the light, are already beginning to cry out. We would say, therefore, to the Rev. Minister of St. James, be of good courage; your labors in the cause of Sunday schools, are evidently doing good. And we would say also to the simple-minded Protestants of Piqua, (of whom we know at least one family) who kindly open their houses to Roman Catholic priests—"verily you have your reward; in return for your hospitality, you will have your *evils*, &c." exposed in print, and all the faithful warned against your Sunday schools.

EPISCOPACY.—A writer in the Episcopal Recorder suggests the propriety of publishing the tract of Bishop Onderdonk on Episcopacy and the Review of it by Mr. Barnes, as containing the best discussion of the scriptural argument for Episcopacy. It is admitted by all that the controversy has been conducted with much ability, and in a proper spirit by both parties, and we doubt not the publication proposed would essentially promote the cause of truth.

OBERLIN AND HUDSON.—These two places are so near, that the literary and theological institutions established in them interfere. It is proposed to prevent this, in the theological department at least, by confining the school at Oberlin to literary pursuits, and by calling those lately appointed to teach theology there, to professorships at Hudson. Fifty three out of the one hundred and nine Presbyterian ministers on the Reserve, have urged the measure; and the Trustees of the Hudson institution have accordingly invited Mr. Finney and another gentleman to act as professors of theology. They have also appointed a committee to confer with the Trustees of the Oberlin Institute. Of the remaining thirty-nine Pres-

byterian ministers on the Reserve, it is worth observing, thirty-one had not been heard from, six were in favor of Oberlin, and two were opposed to inviting Mr. Finney to the west.

REPORT OF THE NEW YORK REGENTS.—The annual report of the Regents of the University of the State of New York has just come to hand. It is a large document of about two hundred pages, and affords gratifying evidence of the great attention paid to the cause of education in the first state of our Union. The Regents are a body to whom, under the direction of the legislature of New York, the interests of learning are especially committed. To them all the incorporated institutions make reports, from which a general report is compiled, and presented to the Government, in Albany every winter.—The document presented last winter, the one before us, is full of interesting matter. It contains reports from sixty nine institutions—all in the state, which are incorporated by law, excepting seven. It appears there are in New York but five colleges;—five colleges in the empire state, and Ohio has some ten or twelve! How destitute they must be, or how surfeited we! The reports from the academies are full and particular, and from them the Regents have drawn most elaborate tabular views, on almost every subject upon which a question could be asked in regard to their condition. We have here the allowance made to each from the literary fund of the State; the revenue of each from tuition fees; the comparative prices charged for tuition; the different studies pursued; the text books used; any peculiarities in the mode of instruction; matereological observations, made by the instructors each year; miscellaneous observations, &c. Some peculiarities in the mode of instruction pursued in different institutions, we may give in a future number of the Observer.

The Regents adopt as a part of their report, that of a committee of their own number, on the best mode of securing and qualifying teachers for the common schools. The difficulty of finding competent persons for this office, has been so great in New York, as to attract the attention of the Legislature. It is proposed by the Regents to make legal provision for their instruction in the academies, and afterwards to secure them a compensation proportioned, in some measure, to the importance of their duties, and their increased attainments under this new system. It is proposed to have the common school teachers instructed in the following branches:—

1. The English Language.
2. Writing and Drawing.
3. Arithmetic, Mental and Written; and Book-keeping.
4. Geography and General History, combined.
5. The History of the United States.
6. Geometry, Trigonometry, Mensuration and Surveying.
7. Natural Philosophy and the Elements of Astronomy.
8. Chemistry and Mineralogy.
9. The Constitution of the United States and the Constitution of the State of New-York.
10. Select parts of the Revised Statutes and the duties of Public Officers.
11. Moral and Intellectual Philosophy.
12. The Principles of Teaching.

How little thought have many people among us of insisting on a title of these attainments in those who instruct in the Common schools. Cheapness rather than fitness, is the requisite insisted on. And our carelessness about qualifications, extends to things moral, as well as intellectual. Persons are not unfrequently appointed to take the charge and oversight of our children, about whose character we know literally nothing. We have heard of Common School teachers who indulged in profanity before the pupils: have none of our readers heard of the same? Have they not heard of it even in schools reputed of a higher grade?

Moral and intellectual philosophy to qualify a teacher of a common school! Who ever heard of such a thing? This would seem the climax of extravagance; yet is there not reason in the following statement of the Regents?

The laws which should govern all men both with respect to the investigation of truth, and to the discharge of the duties resulting from the relations which they bear to each other, and to the author of their existence, should be familiar to every teacher, particularly as his own moral character is subject to a periodical examination by the inspectors. A knowledge of these laws is indispensable to those, whose province it will be, to watch over the development of moral and intellectual faculties, and direct them to their proper objects. The study itself is not only valuable as a discipline to the mind, but as a means of acquiring an influence over the minds of others. Although a facility for distinguishing the shades of character which exist in those with whom we are brought into contact, and thus as ascertaining how far, and how readily they are likely to be actuated by particular motives, can only be gained by continual experience; our progress may be aided by attending to the principles which enter into the mental constitution of all mankind.

The present Chancellor of the University of the State of New York, and chairman of the Board of Regents, is the Hon. Stephen Van Rensselaer; the last, the Hon. Simeon De Wit, lately deceased. The regents notice his death in the following terms:—"While a member of this Board, since the year 1798, and its Chancellor since the year 1829, the deceased has contributed largely to raise the character of our literary institutions, to aid in the general diffusion of knowledge, and improve the moral and intellectual condition of his fellow-citizens. He died as he had lived, a christian and a philanthropist."

For the Gambier Observer.

A meeting of the Miami Clerical Association was held as was expected, in Troy, commencing on the evening of Friday, May 1st. The clergy present were the Rev. Messrs. Allen, of Dayton; Guion, of Piqua, and Haight, of Cincinnati. The Rev. Mr. Varian, of Springfield, expected to have been present, but was prevented, owing to his being obliged to make a journey to the east. The services commenced on Friday evening, and were continued on Saturday and Sunday. They were well attended throughout, especially, on Sunday, and with every manifestation of deep interest.

The congregation at Troy is yet in its infancy. It was first organized under the occasional labors of the Rev. Mr. Allen. Since the settlement of the Rev. Mr. Guion at Piqua, he has devoted to it a portion of his time and attention, and hereafter will officiate every other Sunday. The edifice which has just been completed and which was opened for the first time on the evening of the 1st inst. speaks well for the exertions and zeal and perseverance of the few members of the Church—among whom are numbered several ladies whose labors have been most effective—through whose instrumentality it has been erected. It is a remarkably neat, Gothic brick building, with a tower, beautifully situated and finished in the most chaste manner. It will vie with any similar edifice in any part of our country. Rarely if ever has the writer witnessed a more animating and interesting spectacle than was presented to the sight in Troy on Sunday Morning. The day was most lovely—one of Herbert's,

—"So calm—so clear—so bright."

At an early hour the Sunday School assembled in the basement story, when after the usual devotional exercises an address was delivered to the scholars and Teachers, and to Parents, many of whom were present. As yet the school is small; but with the faithful labours of the Teachers who evince great interest in their work it will doubtless be much increased. May it be to many children a source of rich spiritual blessing! At the usual time morning service commenced. The Church was crowded to excess. Aisles, lobby, gallery—all were filled; and as was computed between 2 and 300 persons went away unable to get admission. Prayer was read by the Rev. Mr. Guion, the Ante-communion service by Rev. Mr. Allen, and the sermon preached by Rev. Mr. Haight from Isaiah 57: 15,—after which the Holy Communion was administered.—The services were long, continuing nearly three hours and yet no weariness or want of interest was evinced by the congregation, by many of whom they must have been witnessed for the first time. A sweet toned organ and a full choir added very much to the interest of the exercises. And we cherish the hope, that the favorable impression then apparently made upon the minds of all present will result in good to our beloved church, and in good to the souls of men. The preaching of the word was listened to on this as on every occasion of our assembling together, with deep and serious attention. May it be blessed to the conversion and salvation of many! The afternoon and evening service were well attended, and we felt at the close of them as if we had not "lost the day."

The next morning we were obliged to leave our Brethren in Troy, on our way homeward, but not without regret. Our stay though short had been truly pleasant and profitable. We had been refreshed by communion with Christian friends of the same household of faith. We had been the delighted witnesses of the prosperity of a sister congregation. We had beheld the result of the prayers and labors of a faithful Pastor and his few devoted people. With them we had talked of past trials and discouragements. With them we had talked of "the Lord's doing," in present success and united in the song of thanksgiving. With them we had looked forward with bright hopes to coming days of spiritual growth and peace and joy. May the Lord continue to remember this infant Church for good; and ever pour upon minister and people "the continual dew of his blessing."

X. H.

RELIGIOUS INTELLIGENCE.

The Vestry of St. John's Church, Brooklyn, N. Y., of which the Rev. E. M. Johnson is Rector, have unanimously invited the Rev. Jacob Diller at present an instructor in the Flushing Institute, to become the assistant minister in that congregation.—*Epis. Rec.*

CONFIRMATIONS.—On Tuesday the 28th of April, in Trinity church, Portsmouth, Va., Mr. Cameron MacRea was admitted by the Rt. Rev. Bishop Moore to the order of Deacons. Sermon by Bishop Meade. Candidate presented by Rev. J. H. Wingfield.

On Thursday the 30th April, in Christ Church, Smithfield, Isle of Wight, Va., Mr. Harvey Stanley was ordained Deacon by Bishop Moore. Sermon by Bishop Meade. Candidate presented by Rev. Wm. D. Cairns of N. C.

Both these candidates were from North Carolina, and were ordained by the Bishop of Virginia, at the request of the Bishop and Standing Committee of North Carolina.—*Southern Churchman.*

A MILLION BIBLES AND TRACTS WANTED IN CHINA.—Mr. Gutzlaff in a letter to P. Perit Esq. of this city, read at the Monthly Concert in the Bowery Church on Monday evening thus speaks of the wants of China, and of the new movement which he is contemplating.

"As long as our relations remain the same as they are &c."

present, a vessel laden with a great number of books, say one million of volumes, ought to perform an annual voyage from Haenan to Kirin. As Dr. Parker is come out for the express purpose of settling in one of the provinces, he may serve his apprenticeship in the expedition. Rottger, a German, who is preparing himself for the Chinese Mission, would perhaps gladly join him in this arduous enterprise, and if you can hold out any hopes of support, he will embrace this opportunity of rendering himself useful. Mr. Oliphant thinks very favorably upon this subject.

"It will at the same time be necessary to make some arrangements about a regular printing establishment under the auspices of the New-York Association; of this afterwards, when I have found ways and means to effect my purposes.

"All the propositions I communicated to you formerly are still engaging my attention. Of Chang Choo and Yang-tse-keang expedition by and by more.

"I have lately prepared several other tracts. * * * If you wish to have any tracts printed upon any favorite subjects you have merely to inform me about it. We have finally resolved upon a new edition of the Holy Scriptures and I trust the printing of the New Testament will soon commence. It is our desire to prepare every thing for the expedition of the ensuing year, and I flatter myself, that ere this reaches you matters will be in a fair train.

"I myself have now entered the service as joint interpreter to the British Superintendents in China, with the view of promoting a free intercourse in the most effectual way. In taking this step I was convinced that I could in no other relation serve the cause better. Soon I hope to be enabled to inform you of more cheering events than those I have hitherto been enabled to communicate. All my leisure hours shall be dedicated to the gospel, and whenever I am called to advocate the cause I hope to be strong in my God. The next year will likely be the most important of my life, and as for stirring interest much more so than the last. My life and my all are willingly sacrificed in this great and glorious work. Yet I am a very unworthy individual. Oh! that I may be entirely forgotten, and God alone be glorified."—*N. Y. Obs.*

LETTER FROM PARIS.

From an American traveller in France.

Sabbath in Paris—Growing interest in Evangelical religion—Interesting Missionary Meeting—Missionaries set apart for South Africa and Turkey.

PARIS, April 2d, 1835.

Messrs Editors—We have now been about a fortnight in Paris. One of the most obvious objects that arrest the attention of an American, upon his arrival in this city, if he spends a week here, is that there is no Sabbath, in comparison with what is witnessed in New York, Philadelphia, or any other city or town in the United States, excepting New Orleans.—In Paris, the stores and shops are generally open on that sacred day, especially in the forenoon. In the evening, many of them are shut, to allow the keepers of them a season of relaxation, which is usually spent by them at the theatres, the cafe houses, in promenading the Boulevards, or in some other place of amusement. In many of the workshops, such as cabinet makers shops, &c. &c. men work from morning till night. The same is true of mantua-makers, milliners, &c. And vast multitudes of those who do not labor on that day are employed only in walking about the streets, visiting the public places, such as the Champs Elises, &c. so that you can scarcely recognise the Sabbath in any thing external. That the overwhelming majority of the inhabitants of this city have no regard to religion, and are profoundly ignorant of the true Gospel, is conceded on all hands.

But deplorable as this state of things is, there is unquestionably a growing interest felt on the part of some in favor of religion. Within the last fifteen years, true religion has taken root and gradually flourished. There are several excellent Protestant ministers in this city, whose labors are meeting with encouraging success. It is true that the number of serious and pious attendants at the four or five places at which these brethren preach is very small, compared with your large congregations in America; still, they furnish occasions for thanksgiving to God our Savior. Fifteen years ago there was scarcely any evangelical preaching in the Protestant churches in this city. At a future day I will give you more minute information in relation to these churches, as well as those in which the Gospel is preached in the English language. At present my chief object is to give you a brief notice of a very important transaction which took place to-day in one of the Protestant churches,—that of the church of the *Filles-Saint-Marie*, in the Rue Saint Antoine. This was the consecration of two missionaries and one assistant, to the work of the Lord in foreign lands. These brethren were Mr. Francis Daumas as Minister of the Gospel, and Mr. J. Lauga, as assistant, who are to depart speedily to South Africa, to join the Missions established there by the "Society for Evangelical Missions of Paris;" the other was Mr. Henry Homes, of Boston, who was set apart to the work of Missions in Turkey by the brethren here, at the request of the American Board of Commissioners for Foreign Missions. Mr. H. has been spending some time here in acquiring a knowledge of the Oriental languages.

The whole ceremony and service was most interesting. It lasted from 1 to 3 o'clock. The congregation consisted of about 500 persons, French, English, and Americans. It was truly cheering to see so many, on such an occasion, and in such a city as this! The Rev. Mr. Grandpierre, who is the superintendent of the Mission school established in this city, delivered a sermon, which was said to be very good, by those who are capable of judging of its merits. This sermon will be published, and I may perhaps send you some extracts. After the sermon, Mr. G. addressed the missionaries for some time, in a highly interesting manner, and then descended from the pulpit. Mr. Homes and Mr. Daumas then delivered each a short and affecting address in French, stating the reasons which induced them to devote their lives to the work of missions. After this, Mr. Grandpierre proceeded to the work of consecration and ordination. This he did by prayer and the imposition of hands on the head of each in succession. After that, each of the French and American ministers present, together with Rev. Mr. Wilkes, in succession, imposed his hands on the head of each of the missionaries, and breathed a short prayer in silence for the blessing of God on each.—You will see from this statement that the mode of ordination among the French Protestants is a little different from what it is among us. The whole ceremony was extremely interesting

and affecting. It was highly gratifying to see so many persons present who manifestly took a deep interest in this service. Surely a new era is beginning in France. For the spirit of missions is arising in its small and feeble evangelical churches.

It was truly delightful to see French and American ministers engaged in this service. About an equal number of each were present. The American ministers present were the Rev. Drs. McAuley, Spring, and Codman, and the Rev. Messrs. Paxton, Blodgett, Mines and Baird. There never were as many American preachers here at one time before; and it is probable that there will not be as many again for a long time. In less than a month, all will depart excepting one.

The Paris Society for "Evangelical Missions" has now six Missionaries and two assistants in South Africa. This new reinforcement will increase the number to seven missionaries and two assistants. Three of the missionaries are married.—May the Lord bless their efforts an hundred fold! And may He raise up many others to join them. Much as they are needed in France, their going from it will not retard the growth of true religion here.

By the way I would just remark that the Rev. Mr. Gobat, the indefatigable missionary in Abyssinia, has just published here an account of his labors in that interesting field. I think that we may promise the American Christian public a translation in a short time. It shall be commenced forthwith, and may be ready in a few weeks. It is a book full of interesting facts. I am yours, &c.

[*New-York Observer.*]

SANDWICH ISLANDS.—A general letter from the Mission at the Sandwich Islands, dated "Honolulu, July, 1834," extracts of which are published in the Missionary Herald for this month states, that 667 reams of paper have been used in printing 4,094,200 pages of different works, principally in the native language. The expenses of the establishment have been \$2,014 95.

"About 900 Old Testament tracts have been bound, about 500 New Testaments, 1,000 Scripture History, 300 Geographies, besides Hymn Books, etc., and several English works. Twelve native workmen have been employed most of the time in the printing-office and the bindery. A foreign workman has been employed for four or five weeks in the bindery."

At the ten stations composing this mission, there have been received 124; suspending 14; restored 13; excommunicated 5; deaths 5; whole number of members of the Churches, who have died 46; marriages 1,125.—*Philadelphia.*

LIBERAL DONATION.—The American Bible Society has presented to the Tract Society of our Diocese, for the use of our Sunday Schools, the liberal donation of four hundred Bibles and two thousand New-Testaments. We record this fact with a high sense of the liberal spirit which it manifests, and with the hope that it may help to increase the friendly feelings which unite those who differ in opinion and measures of policy.—*Churchman.*

SANDWICH ISLANDS.—Latest dates Nov. 1. Schools on Kauai were unusually prosperous, and church members appeared well. At Molokai, a comparatively new station, there had been a protracted meeting with happy results.—*Boston Rec.*

Wilberforce's Practical View, new Edition.—"A practical view of the prevailing religious system of professed Christians, in the higher and middle classes in this country, contrasted with real Christianity. By W. Wilberforce, Esq. With an introductory Essay, by the Rev. Daniel Wilson, A. M. late Vicar of Islington, now Bishop of Calcutta, Philadelphia; Key and Biddle."—*N. Y. Obs.*

IT MUST BE DONE.—Thirty is about the usual number, per month, of hopeful conversions in the city of New York, under the *systematic Tract effort for individuals*. The same proportional success throughout the United States, would constitute a monthly aggregate of FIFTEEN HUNDRED SOULS, or EIGHTEEN THOUSAND in the year. Let this fact penetrate the heart of every Christian in the country. This great work must be done. The Gospel must be conveyed directly to every individual. What disciple of the Saviour can deny himself the privilege of entering this encouraging and delightful field of labor? Let every Christian seriously inquire—"Lord, what wilt thou have me to do?" Will not ministers of the gospel urge this duty upon the members of their churches?—*N. Y. Observer.*

Two weeks since, we published an account of the association of "Bishops and ministers in Norfolk," which gave promise of some fruit. We are happy to learn, that on Easter Sunday, about 24 persons were added to the church in that place, and that the minds of others are very seriously impressed.—*Southern Churchman.*

SUMMARY.

The appointment of Mr. Barry, as Minister to Spain is officially announced. Mr. Barry took leave of the General Post-Office on Friday, and Mr. Kendall was installed in his place.

Colonel Long of the Topographical Engineers has been selected by the Secretary of the War Department, Mr. Cass, to make a survey of the route of a rail road from the seaboard in Maine to the Canada Line. The route from thence to Quebec will be surveyed by the Engineer, appointed by Lord Aylmer.—The survey is to be made this summer.

The Rev. Charles Gutzlaff has been appointed "additional Chinese Secretary" to the English Commission in China, with a salary of £800 a year. This is a strong and impartial testimony to his character and abilities. Mr. G. had previously consented to accept some secular engagement in order to furnish him with facilities of intercourse with the Chinese. Should he accept the appointment now offered, it will be without doubt from motives of a similar character.—*Episcopal Recorder.*

Violent Storm.—In the early part of Tuesday night a storm commenced with the wind at N. East, which increased in violence until between 8 and 9 o'clock Wednesday morning, when it suddenly shifted to the opposite direction, and continued to blow with unabated fury. Torrents of rain fell during the night and morning, and a good deal of damage done to vessels

in the harbor, particularly those of a smaller size.—*Jour. of Commerce.*

We understand, says the Journal of Commerce, that a company has been formed for the purpose of establishing a steam ship communication between New York and Liverpool. The new marine engine of our countrymen, Dr. Church, is to be used. The first ship is to be built immediately.

Both Boards of the Common council have sanctioned the procurement of a city loan of \$2,500,000 toward the construction of the Water Works from the Groton River to this city. It is proposed to obtain the loan in Europe, where money bears a lower rate of interest than in the United States.

[*N. Y. Obs.*]

On Thursday, (the 30th ult.) the law took effect which prohibits the Bank of New-York, from issuing any bill of a less denomination than two dollars.

It is thought that the Hot Springs of the Territory of Arkansas, may be ranked among the most valuable mineral waters for invalids that are known to exist in either hemisphere. Mr. Featherstonhaugh's late geological survey of the public lands in that quarter, will afford much valuable information.

Several of the learned societies in Europe have recently conferred honours on eminent females. By the London Courier we learn that Mrs. Somerville and Miss Caroline Herschel have been elected honorary members of the Royal Astronomical Society.

A Quebec paper of April 20th, says: This spring is baffling all former ones. We had a fall of snow last night.—The ice is still stationary. Yesterday and this morning, several carriages crossed over the St. Lawrence at Carouge, where the ice was as safe as at any period of the winter.

It is said that the new Worsted Factory, which has gone into operation at Lowell, (the only one in the U. S.) can produce a better and cheaper article than the English factories.—*N. Y. Observer.*

Mr. D'Wolf, of Bristol, Rhode Island, has purchased and presented to that town, the Mount Hope Academy.—*N. Y. Observer.*

A letter from Liverpool says, "You will, I know, be sorry to hear that Mrs. Hemans, the charming poetess, is beyond the hope of recovery—she has long been indisposed."—*N. Y. Observer.*

A letter from Washington, dated 29th ult. published in the Boston Gazette, says:—"The President has been seriously indisposed—is somewhat better—but is still extremely feeble."

The State of Massachusetts has taken into her own hands the protection of domestic manufactures. A law was passed on the 7th inst. allowing a bounty from the State Treasury, for two years, of fifty cents upon every pound of silk reeled or thrown from cocoons produced from silk worms raised in the Commonwealth.

The Director of the United States Mint thinks it not improbable that our gold mines may yield two millions annually, which will be half the annual quantity expected to be coined the next ten years.

FOREIGN.

By arrivals at this port, Paris papers have been received to April 10th, containing London dates to the 8th.

The most important intelligence is the resignation of the British ministry on the 8th of April, after a signal defeat in the House of Commons on the question of appropriating a portion of the property of the Irish Church to purposes of education without reference to religious denominations. The motion of Lord John Russell in favor of such appropriation, was warmly opposed by the ministers and their party, but was carried notwithstanding, by a majority of 33: for the motion, 322, against it, 289.

In the French Chamber of Deputies, the committee on the American claims reported on the 28th of March in favor of the ratification of the Treaty. The fourth article provides that "the payments to be made on the sum of 25 millions of francs shall be carried into effect only in case the Government of the United States shall have in no wise acted contrary to the dignity and to the interests of France." The discussion of the report commenced on the 9th of April, and was going on at the latest dates.—*N. Y. Obs.*

The independence of Wallachia and Moldavia has been recognized by England, France and Russia. This is important inasmuch as it raises up a barrier between Turkey and Russia against the encroachments of the latter.

The precautions adopted in Russia, in regard to the admission of Frenchmen to the Russian States have lately become far more rigorous than they have been at any time since the revolution of 1830.

Letters from Beyroot of the 22d January state, that 26 cases of plague had occurred there. At Metelin it had entirely ceased.

At the date of the last accounts from Alexandria, the number of deaths by plague was 90 to 100 daily.

His Britannic Majesty's schooner Fire Fly was lost on a sunken and unknown rock, off Belize, previous to April 21; by which accident, Lieutenant Macdonald and twenty-two of his men were lost, after taking to the boats. The Fire Fly went down in five minutes after her striking.

Don Miguel is living at the Palazzo Marescotti, at Rome, and though he frequently appears in the ceremonials of the church, his habits, it is asserted, are not of the most sanctified character.

The proposition to abolish celibacy among the Roman Catholic clergy of Portugal, is said to have been received by that body with a lively sentiment of pleasure.

Francis Jeffery, the celebrated Editor of the Edinburgh Review, has been appointed a judge of the court of Session of Scotland, with the title of Lord Jeffery.—*Southern Churchman.*

The field of battle at Waterloo, after a lapse of nineteen years, is remarkable for its extreme fertility, and the dark rank color of its rich crops of grain nurtured by human gore!

In the Austrian dominions last year there died 450 persons above 100 years of age.

POETRY.

WE HAVE BEEN FRIENDS TOGETHER.

We have been friends together,
In sunshine and in shade;
Since first beneath the chestnut trees,
In infancy we played;
But coldness dwells within thy heart,
A cloud is on thy brow;
We have been friends together—
Shall a light word part us now?

We have been gay together;
We have laughed at little jests;
For the fount of hope was gushing
Warm and joyous in our breasts.
But laughter now has fled thy lip,
And sullen glooms thy brow;
We have been gay together—
Shall a light word part us now?

We have been sad together;
We have wept with bitter tears,
O'er the grass-grown graves, where slumbered
The hopes of early years.
The voices which are silent there
Would bid thee clear thy brow;
We have been sad together—
Oh! what shall part us now?

(Friend.

MISCELLANY.

CURE FOR SWEARING.—Hawkins, who was a religious man himself, endeavored to encourage in his people those religious feelings which they had rather disregarded; and after they had solemnly returned thanks to God for their deliverance when the ship was on fire and in imminent danger of being consumed, he took occasion, with their general consent "to banish swearing out of the three ships." This was effected by ordaining that in every ship there should be a ferule or palmer given to the first who was "taken with an oath." He could be rid of it only by taking another in the same offence, when he was to give him a palmeda, or stroke on the palm, and transfer to him the instrument of punishment. Whoever had it in his possession at the time of morning or evening prayer was to receive three palmedas from the captain, or master, and still bear it, till he could make a transfer agreeable to the law.—This in a few days, "brought both swearing and ferules out of use and," he adds, "in vices, custom is the principal sustenance; and, for their reformation it is little available to give good counsel or make good laws and ordinances, except they be executed.—*Southey's Naval Hist. of England.*

A NOBLE EXAMPLE.—A family in the interior of Massachusetts were in such indigent circumstances, as to be wholly dependent upon the avails of the father's industry as a day laborer. The eldest son, a fine promising boy, as soon as he arrived at sufficient age, was put out to labor for the support of the family.—Having received a good common education, which is the noble birth-right of every poor man's son in Massachusetts, he was sorely unwilling to commence life under such discouraging auspices. He entreated permission to leave home and seek employment elsewhere; pledging himself to do something better for his parents, than he could earn by his labor. The parents were opposed to the plan, and strove to make him contented. At length, however, all obstacles were surmounted, and the youth left his native place, and entered into the wide world, destitute and friendless. For several years the parents had no other tidings of their son than the receiving from him frequent and valuable presents of clothing, &c., which supplied all their wants. By this liberality the family was placed in circumstances of comfort, and the younger children placed in a public academy and well educated.

In the mean time this excellent youth had been pursuing the path of untiring industry and irreproachable integrity.—He had obtained a place in a store and won the highest confidence of his employer. Afterwards he begun business for himself, and a competent support for himself and his father's house rewarded his toil. Last summer he visited his native place, purchased a farm, and presented it to his father; and in beholding his parents in comfort and plenty, through his honest exertions, he must have enjoyed the highest earthly pleasure that can be given to mortal man. The young man, whose name the ancients would have inscribed on pillars of brass, is still pursuing his course of honest and honorable industry, and keeps a grocery store in Charleston, S. C.—*Boston Telegraph.*

WATER DRINKING.—I had once the opportunity of inquiring into the habits of the workmen of a large glass-factory; they generally wrought for 24 or 36 hours at a time, according as the furnace continued in a proper state, and I found, during this time, which was technically called a "journey," that to supply the waste caused by perspiration, they drank a large quantity of water, in the quality of which they were very curious; it was the purest and the softest water in the district, and was brought from a distance of three miles. There were three men, out of more than a hundred, who drank nothing but water, the rest drank porter or ardent spirits, as men of the lower class usually do when they are not under any religious restraint; the three water drinkers appeared to be of their proper age, while the rest, with scarcely an exception, seemed ten or twelve years older than they proved to be. In short, were I to form an estimate of the effectiveness of a laborer, I would place as little reliance on the strength as I would on the courage which strong liquors give; there is no certainty, nor holding out in either; both are plants of a forced, sickly, and ephemeral growth.—*A Dublin Physician.*

THE BLOOD FISH, OR CARIBBO.—Our Indians caught with a hook, the fish known in the country by the name of Caribbe, or Caribbo, because no other fish has such a thirst for blood. It attacks bathers and swimmers, from whom it carries considerable pieces of flesh. When a person is only slightly wounded, it is difficult for him to get out of the water without receiving a severe wound. The Indians dread extremely these Caribbes; and several of them showed the scars of deep wounds

in the calf of the leg, and in the thigh, made by these little animals. They live at the bottom of rivers, but if a few drops of blood be shed on the water, they arrive by thousands on the surface. When we reflect on the number of these fish, the most voracious and cruel of which are only four or five inches long; on the triangular form of their sharp cutting teeth, and the amplitude of their retractile mouth, we need not be surprised at the fear which the Caribbes excite in the inhabitants of the banks of the rivers Apure and Oroonoko. In places where the river was very limpid, and where not a fish appeared, we threw into the water little morsels of flesh covered with blood. In a few minutes a cloud of Caribbes came to dispute the prey. The belly of this fish has a cutting edge, indented like a saw; its body, towards its back, is ash colored, with a tint of green; but the under part, the gill covers, and the pectoral fins, are of a fine orange. The Caribbo has a very fine agreeable taste; as no one dares to bathe where it is found, it may be considered as one of the greatest scourges of those climates, in which the sting of the mosquitoes and the irritation of the skin, render the use of baths so necessary.—*Humboldt.*

There is a singularity respecting the freezing of water. The general law is, that fluids decrease in bulk, as the temperature becomes lower. But from this law water is an exception.—Its greatest density is about 40 deg. Fah. Without the knowledge of this fact, we should be disposed to say with Dr. Johnson, when speaking of Loch Ness, that its profundity can have little part in its exemption from freezing. But the curious anomaly now mentioned explains the matter, and displays the wisdom and beneficence of Deity. The water cooled to 40 deg. sinks and yields its place to that of a higher temperature; which, in its turn, when about 40 deg. allows warmer water to arise to the surface. The whole body of water is cooled to 40 deg. and then that at the top, becoming specifically lighter as it becomes colder, remains at the surface and is congealed. The ice is a bad conductor of heat; it thus increases slowly, and shelters the water below. If the water be deep, the fish under the ice are at a temperature not lower than 40 deg. Were it not for this singularity, the rivers and lakes of high latitudes, in winter would become a solid mass of ice, which the heat of a whole summer would scarcely dissolve.—*Fergus.*

Mr. Powers.—The last number of the Western Magazine, published at Cincinnati, contains a memoir of Hiram Powers who judging from the account, is likely to rival the fame of some of the most eminent artists, living and deceased. For the gratification of our readers, we give an abstract of the memoir; referring those who wish to see a more particular account to the Magazine, which is so well conducted as to merit patronage.

Mr. Powers was born in 1803 in Vermont, from which state he migrated to Ohio, and in 1819 settled in Cincinnati, where he became known for extraordinary versatile talents. He could work dexterously with a variety of materials, being able to form implements of bone, wood or iron; to cut glass; to make wax models; in short to execute works of almost every kind; and, though a Yankee, to make any thing—but money.

Having, from curiosity, visited the room of a cutter of profiles, he pointed out a defect in one which he saw, and taking a pair of scissors, then himself cut a better one. Having seen another artist make plaster busts, he suggested some improvement in the process, and then, trying his own skill, produced some universally admired.

Mr. Powers constructed two musical instruments, one being an organ still in use; the other a compound instrument, to which were attached automaton wax figures that appeared to play on the different instruments imitated. He invented a lathe for turning metals, and which was deemed superior to those before in use. In framing wax likenesses of men, he has succeeded to admiration, several persons having actually taken them for the originals!

Perhaps, however, the strongest proof of genius he has exhibited, is his imaginary representation of the infernal regions. The spectator beholds the burning lake, with a horrible personification of the Devil; presently a serpent, twenty feet long, issues from a cavern, opens its mouth and glares frightfully; two huge quadrupeds, alarmed, flee from it; a bell tolls; thunder rolls, lightning flashes; a corpse is seen suspended from a gibbet; groans are heard, and all that is horrible is conjured up in imagination.

Mr. Powers has taken several busts at Washington, of distinguished persons. Those of the President, Col. Johnson, and Mr. Calhoun, are considered to be excellent likenesses.—*Political Arena.*

Scott.—Dear Sir Walter Scott and myself were exact, but harmonious, opposites, in this; that every old ruin, hill, river, or tree called up in his mind a host of historical or biographical associations, just as a bright pan of brass, when beaten, is said to attract the swarming bees; whereas for myself, notwithstanding Dr. Johnson, I believe I should walk over the plain of Marathon, without taking more interest in it than in any other plain of similar features. Yet I receive as much pleasure in reading the account of the battle in Herodotus, as any one can. Charles Lamb wrote an essay on a man who lived in past time: I thought of adding another to it on one who lived not in time, at all, past, present or future, but beside or collaterally.

When I am very ill indeed, I can read Scott's novels, and they are almost the only books I can then read. I cannot at such times read the Bible; my mind reflects on it, but I cannot bear the open page.—*Coleridge's Table Talk.*

Egypt.—Egypt appears destined to revive her ancient glory. Her natural resources and advantages are great, and she has a prince determined to improve them. The barrage of the Nile is going on with the greatest activity. Upwards of 17,000 laborers are at work upon the two branches of Damietta and Rosetta. This work, one of the most stupendous ever undertaken, is designed to regulate the inundations of the "father of rivers," and will tend greatly to advance the prosperity of the country.—The splendid project of a railroad across the Suez will be shortly commenced. Should the enterprise succeed, a steam navigation and rail-road line will be perfected between England and India.—*Cin. Mirror.*

PHRENOLOGY.—The autopsy of the remains of Dupuytren proved that the brain of that eminent man, was but moderately developed. The skull of Napoleon exhibits the same conformation. These two facts are not the only remarkable disproofs of the system of Gall and Spurzheim. Dr. Majendie has in his possession the skull of the celebrated La Place. He has placed it between the skulls of two idiots, and it has rarely happened that any one could discover a difference between them. In the skull of a sheep, the phrenological organs of wit, metaphysics, and religious veneration, have been found.

SILK.—Much attention has been directed of late to the raising of silk worms, and the manufacture of silk in the eastern States. Factories have been established in several places, machinery of the most ingenious character has been invented, and even a paper is now published at Hartford, Conn. the object of which is to furnish information in every department of the silk business from the egg of the worm to the ornamented cloth—nay we mistake, we must go further back, the first step in this business is the raising the mulberry tree. Farmers in this state should direct their attention to this matter. The question is decided. Ere long, every farm will be stocked with mulberry trees, and every farmer's family will raise cocoons—that is the ball of spun silk in which the worms envelop themselves—cocoons are now in great demand, and they are readily sold at a liberal price.—*Christian Intelligencer.*

PEAS.—Field Peas should generally, be sowed as early in the spring as the ground can be put in proper order. The last week in April, or the first week in May will do very well, but if the soil is a light sandy loam, which is recommended for that crop, they may in forward seasons, be sowed still earlier to good advantage. But when it is feared that the crop will be invested by bugs, it will be safer to sow them as late as the 10th of June. Col. Worthington, according to Memoirs of the New York Board of Agriculture, "sowed his peas on the 10th of June six years in succession, and a bug has never been seen in his peas. Whereas his neighbors, who have not adopted this practice, have scarcely a pea without a bug in it. He supposes the season for depositing the eggs of the pea bug is passed before the peas are in flower." Col. Pickering, likewise was of opinion that the bug may be avoided by late sowing, but the hot sun in July or August will pinch his own peas that the crop will be small unless the land be moist as well as rich."

Dickson's Farmer's Companion states that peas cannot be raised to perfection without lime or other calcareous matter either naturally existing in the soil or supplied by art.—Changing the seed for peas is a matter of great importance, as peas are apt to degenerate. It is advised to bring peas for seed from a more northern clime, as those which ripen earliest are best. It is also a good plan to set apart a portion of the crop for a seed, and select for that purpose, the earliest pods as soon as they become ripe. The quantity of seed should be from two and a half to three bushels to the acre, when sown broad cast. If sowed thin they will lie on the ground; but if sowed thick they hold each other up with their tendrils.—*N. E. Farmer.*

THE LION AND THE SKUNK.—A Skunk once challenged a Lion to single combat. The Lion declined accepting it—"How!" said the Skunk, "are you afraid?" "Yes," replied the Lion, "you would only gain fame by having had the honor to fight with a lion, while every one who met me, for a full month to come, would know that I had been in company with a skunk."

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